

I 4
1230 Old Mission Students' Theol.

INTEGRITY

25 Cents a Copy



September, 1950

Vol. 4., No. 11

The Rain-Makers

CONTENTS

| | |
|--|----|
| EDITORIAL - - - - - | 1 |
| THE RAINMAKERS | |
| By ERNST FLORIAN WINTER & PETER MICHAELS - | 2 |
| CLERK'S EYE VIEW OF DRUCKER | |
| By JOHN C. HICKS - - - - - | 13 |
| NOTE ON PSYCHIATRY | |
| By EDWIN HALSEY - - - - - | 19 |
| THE IDEALS OF LIFE (A Poem) | |
| By JOHN C. H. WU - - - - - | 23 |
| MAN SPELLED BACKWARDS | |
| By N. A. KRAUSE - - - - - | 26 |
| THE SERVANT PROBLEM | |
| By CAROL JACKSON - - - - - | 38 |
| BOOK REVIEWS - - - - - | 44 |

INTEGRITY is published by lay Catholics and
dedicated to the task of discovering the new
synthesis of **RELIGION** and **LIFE** for our times.

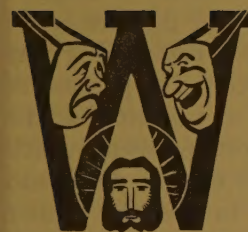
September 1950

Vol. 4, No. 11

Published monthly by Integrity Publishing Company, 243 East 36th Street,
New York 16, N. Y., MU 5-8125. Edited by Edward Willock and
Carol Jackson. Re-entered as Second Class Matter May 11,
1950 at the Post Office in New York, N. Y. under the
Act of March 3, 1879. All single copies 25¢ each;
yearly subscriptions: domestic \$3.00, Canadian
\$3.50, Foreign \$4.00.

INTEGRITY is indexed in *THE CATHOLIC PERIODICAL INDEX*

EDITORIAL



WE wanted to show in this issue how all the great modern errors converge into one system, which is godless and against God. Actually we didn't get them all in, but even a partial picture is bad enough.

"The Rainmakers" article is the result of co-operative thinking of a group of people. It is our first (and we think it is a little crude) attempt to analyze the misdirection of the mainstream of modern science. We hope it introduces a lively discussion of the whole matter.

All our readers know by now how we feel about industrial capitalism and how low it has laid the modern world. We wonder how much longer church-going people as a whole can remain blind to the essentially unChristian nature of our economic system. Anyhow, "MAN Spelled Backwards" ought to convince anyone, especially when reinforced by "A Clerk's Eye View of Drucker."

In "The Servant Problem" we have tried to show how completely the Christian idea of social hierarchy has been overthrown.

Edwin Halsey's article on psychiatry continues last month's discussion, stressing the amoral nature of the secular approach to the problem.

What it all amounts to is that men will re-arrange the cosmos to suit themselves, reduce men to slave work, fix up their souls without reference to morality, proclaim the equality of the paganized masses, and then—of necessity—invite a tyrant. We wish we had been able to include a discussion of birth control as a political tool. Gross applications of bad science are expected to be remedied by manipulating the population. We purposely omitted (until later) a discussion of communism, which is an atheistic synthesis in itself. Communism must not be seen as an entirely external enemy, unrelated to our own sins.

THE EDITORS

The Rainmakers

We are beginning to hear the rumble of legal controversy arising as a result of the use of artificial methods of rainmaking to fill New York City's reservoirs. Resort owners in the Catskills realize that their living is being jeopardized, and the farmers in Orange County say their crops have been greatly damaged. Pretty soon these legal problems will have to be faced. The purpose of this article is not to try to solve them but to suggest that the matter may go much deeper, into profound moral problems which no one seems to have raised. We should like to raise them, and we should also like to show why it is that in this and similar matters where many people feel vaguely there "is something wrong involved," no ready moral criterion for judgment is at hand.

In clarifying the matter it is necessary first to recall to modern minds two general truths, or perspectives.

The Harmony of the Universe

The natural created universe is an harmonious system made up of lots of other lesser harmonies, all synchronized in an orderly way. The planetary system, for instance, is so delicately balanced and rhythmic in its operation that men referred to the "music of the spheres" long before they got all their scientific facts straightened out. In seeing the harmony they were perhaps nearer the truth about the cosmos than the modern astronomer who is unable to see the design for being too preoccupied with the minutia. Or take the wonderful complexity and balance of the human body which not only grows and reproduces but repairs itself. Or the soil which follows a cycle of giving and taking nutrition, and which renews itself with the help of a myriad of micro-organisms, bacteria and worms.

The weather is one of these harmonies about which we shall go into more detail presently.

A few generalizations can be made about all of these harmonies. Although they are composed of simple elements they are all complex in the way these elements are interrelated within each small harmony and the way they are synchronized with the elements in other harmonies. There is something very delicate about the harmony *as* harmony even if the individual elements in it are as gross as a planet. We always think of the mechanism of a watch (which is a man-made harmony) as delicate, but these natural harmonies God has established are even more delicate. The planets "keep time" (their movements are the measure of our time) more accurately than the most delicate Swiss watch. And

the influence of the soul over the body and vice versa is so subtle that we have not been able to pin it down.

Another thing, these harmonies are directed from within, so to speak. They have their own internal principle of operation which is God's law written in them. They do not depend on man for their working. It is because of this *internal* principle of operation that these harmonies tend to balance themselves. So, for instance, when the body is injured in one part the whole body tends to compensate for the injury and tries to restore balance. In neither Swiss watches nor Ford cars does a healthy part come to the aid of an injured part, nor do these mechanisms repair themselves.

Man's Lordship

The second neglected truth concerns the nature of man's lordship of the universe. It is fairly evident that man is the top creature in the visible universe, but if he were not we would know it from God's telling us. "And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth."

On the other hand we know that Satan is called "the Lord of the world," so our problem is to figure out in what way the world belongs to God, in what way it belongs to man, and in what way it belongs to the Devil, and then we must not mix the three up.

The world belongs to God absolutely. He has made it out of nothing and holds it in existence. He made all the laws of its operation and is therefore free to bypass them, as He does when He performs miracles.

The world belongs to man by delegated authority. He didn't create it and therefore does not have absolute jurisdiction over it, such as a creator would have. However it is for his use. It doesn't exist for its own sake, but for man. Man can use the world, but does he have a right to abuse it? He also has certain obligations. His first obligation is to serve God. If the world is made for man, so man is made for God, and if man does not serve God it will follow as a corollary that he will not know rightly how to use the world.

God has told man how to conduct himself and use the things of this earth. Man has the revealed moral law, and the natural law as made explicit by the Church. He is expected to figure some things out himself, applying his reason to the nature of things to see how God intended them to work. Some people hold, among them the foremost contemporary Catholic anthropologists, that man

didn't learn about nature little by little but that he forgot it gradually, having had a certain basic plenitude of this knowledge given him in the Garden of Eden, where also all animals obeyed him. With the first sin, nature rebelled against man, but the knowledge he lost only gradually, and there are still some genuine primitive tribes on earth living in little "paradises." Not only do they live peacefully, happily and morally, but they have a wonderful "folk knowledge" of plants and animals and their uses.

Whether or not this theory is correct, it is true that man has a certain natural "discernment" about these things but one which can be lost by abuse. There are many Americans today who would see nothing wrong with, say, buying a fertile farm and "raping" the soil for twenty years for quick profits. Yet most people on earth at all other times would have abhorred this. What we have lost is a precious natural power of discernment.

Now as for Satan's lordship. Being an angel, Satan is much brighter than man and much cleverer as a scientist. He can't perform miracles but he can do wonders, and presumably he could mess up the natural universe a lot if God did not curb his efforts. Satan's one concern about the universe is to wreck man's soul. He probably does what God allows him to do in causing disease or disasters where it is to his advantage. His other avenue of approach is to get *man* to mess up the world, working through his pride or avarice or vanity, so the world won't serve him and will be an occasion of the loss of his soul. The prediction is that one day Satan will take over, ruling the temporal order as a pseudo savior through Anti-Christ. There is no reason why he should not at that time assume his own particular form of jurisdiction over nature.

Radical Departure of Modern Science

So much for the preliminaries. Man has to use the world. To use it he must know it, and how it works, whether he gets this knowledge from the memory of the human race or his own discernment or speculation. There is no reason why he should not order and refine and systematize this knowledge, both to extend it and to use it more efficiently. When he does this, common sense and folklore develop into the natural and physical sciences. This should be all to the good, and very useful. For instance, if man understands the elements that go into making weather, he will want to develop instruments to measure temperatures, detect wind direction and velocity, gauge humidity, barometric pressure, etc. Without precise reports on these and other factors air travel would be unsafe, weather predictions could not be made. But

there is no point in multiplying instances of the value of scientific knowledge in which everyone concurs. Nor would we dispute the principle that these advances have been made (until recently) through an increase in knowledge.

However, of recent years science has gone off on a new track, a radically different one, which seems to result from an increase in understanding but which may represent quite the opposite. In almost every field new applications of this new science are being manifested. With the weather it is artificial rainmaking; with agriculture it is commercial chemical fertilizers and sprays; with the human mind it is lobotomies; with matter as such it is atomic fission, with our bodies it is vitamin pills; with facture it is (analogously) the assembly-line technique. We believe that there is hardly any thinking person who has not been troubled in his mind by these developments, but probably vaguely, not knowing quite why, and hesitating to express distrust of the great god science and the sacred principle that no curbs should be placed on man's knowing more and more.

The Result of Ignorance

Yet if we look at the situation clearly, it isn't in these instances a question of knowing more but of knowing less. In one sense, true, they know more. They know how to do all these things and that they have certain desired or desirable immediate effects, like destroying whole cities, making disturbed patients quiet, growing apples without worms, stepping up production and the like. But note—in no case do they know precisely what the long-term effects will be, or even what the less spectacular short-term effects are.

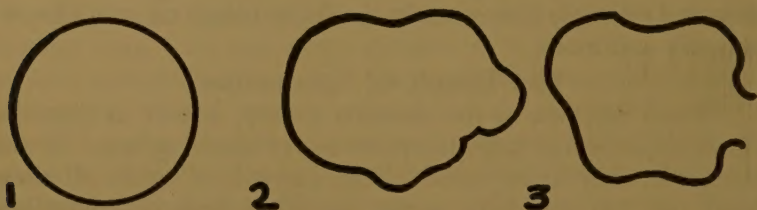
The atomic scientists *did not know* whether or not their atomic fission would set off a chain reaction that would destroy the world. They *did not know* all the secondary effects on unborn children, etc. which occurred at Hiroshima, and they still do not know much about them.

Vitamin pills sometimes have very odd effects, as occasionally does penicillin, and as frequently do the inhiston drugs. The degree of dehumanization of man that follows on his being mechanically subordinated to assembly-line procedure is still not fully realized. Don't ask the lobotomy doctors what they are doing or how a lobotomy affects a person's intelligence. As for the chemical spray and fertilizer people, they are like children who go about setting the house on fire because they are cold and want to get warm. Let us not neglect to mention the DDT people whose ministrations have had such freak effects (one of which is to cause

a hardier type of mosquito to arise in California, which is not only DDT immune but which also has the power to sting 200 times as poisonously as their relatively harmless ancestors).

Why don't they know what they are doing? Because they don't understand those harmonies we mentioned earlier. They are intruding their particular bits of knowledge, usually chemical and often accidentally discovered, into a complex of interrelated factors which is a mystery to them.

It is true that the harmonies are sick harmonies and scientists sense this. The harmonies are, so to speak, distended. The thing to do would be to help restore their balance. *Instead our scientists destroy the whole harmony, the whole system, keeping only a semblance of it going (by artificial feeding) until the moment of awful reckoning comes. If we were to draw it it would look like this:*



- 1) The harmony God made—nice balance of elements, serving man well.
- 2) Unbalanced harmony—still operating from an internal principle, but serving man less well.
- 3) Broken harmony—internal principle unable to operate.

The Result of Immorality

In God's plan the natural law (how things work) and the moral law (how man should operate) are synchronized. They should work in concert automatically, so that a man who followed the moral law wouldn't necessarily have to know natural science in order to behave rightly in regard to creatures. If the farmer who raped the soil hadn't been avaricious he would naturally have tended to farm in a way that respected creatures and soils. And if the scientist were not proud, but truly humble as he claims to be, he would come out with better answers. However, this is not to judge anyone in particular for, when a society is very corrupted, as ours is, individual people can innocently take on what are in themselves nefarious practices.

Let us observe, though, that each of these things under consideration, has a background of some unrepented sins. With the farmer and the chemical fertilizer company it was largely a matter of avarice. They wanted a high yield so they wouldn't allow the soil to renew itself by slower and more organic methods. It was our spirit of luxury too. We wanted fruits and vegetables that "looked nice" in preference to less attractive but more nutritious ones. And of course we all wanted to live in the city where work is softer and canned entertainment is near at hand.

The assembly-line method was also born of avarice and was aided and abetted by everyone's sloth. The "necessity" for artificial rainmaking is a natural consequence of all these sins. It is bound up with the inhuman concentration of populations in cities, with the wastage of water in manufacture, especially in the manufacture of synthetic goods, and with the rape of the soil.

Lobotomies are purely a matter of convenience for a society which has some troublesome characters on its hands which it is reluctant as yet to kill outright. It is the natural terminal of the type of thinking psychiatry is doing. Instead of examining society's conscience to see what we have done to destroy our brothers in Christ (and so perhaps to find a way back), we try only to make their care easier for us.

When one ponders long on how directly our social and personal ills are bound up in the seven capital sins, one gets new insight into Our Lady's messages. Unless we repent we cannot change the direction of our remedial work, and if we do not repent we are certainly going to jump right from the frying pan into the fire.

Invitation to Tyranny

There is one other generalization which needs to be made about our new "radical type" of scientific direction. Since it breaks the harmonies which operate by God's wisdom, on the principles put in them, they will not operate at all now except from outside, but by whose wisdom? Our bodies will only function as sundry parts of a drug store are poured into them at the advice (guess?) of some doctor weighted down with the latest results of the latest tests pouring in from everywhere. People who spray orchards are now up to sixteen different sprayings a season and at the mercy of the chemists. Where is the politician who can be trusted with the atom bomb? Christ said we shouldn't fear the man who can kill our bodies, but him who has the power to cast us down into Hell. He meant we should fear God. But who, for similar reasons, would not be terrified to fall into the hands of the lobotom-

ists, or the Freudian analyst, or the Soviet agents who can work their hideous wonders on the will with drugs?

Yes, every one of these radical new discoveries invites, though in varying degrees, a god-like power or wisdom or cleverness. But they do not invite God.

We shall return to this point. Let us stop generalizing and consider the specific case of the rainmakers.

Where Rain Comes From

Rain is a factor in the weather harmony. The first thing to realize is that all the rain that falls was first evaporated from the earth's surface. It is drawn up by the action of the sun, more or less readily depending on the humidity of the atmosphere. Every woman notices this principle in operation in the difference in time it takes to dry clothes on dry days and overcast days.

The weather pattern is not stationary but moves. In our latitude it goes, at irregular speed, across the continent from west to east. A person living in New York can, for instance, check the Chicago weather and figure that in a day or two it will reach New York, somewhat modified, unless a cold front comes down from Canada or a hot blast sweeps up from the Gulf. It is because the weather moves that the water picked up in one place is dropped in another.

The water comes mostly from the oceans, lakes, rivers and streams. However some of it is ground water, brought to the surface by vegetation. Plants and trees sink their roots deep down into the soil and siphon the water up through capillary action, not only for their own use but also to bring it into the air where it is reabsorbed into the atmosphere, to continue the cycle. Where lands have been denuded of forests by ruthless lumbering or of grass by reckless plowing, the topsoil is blown away and a hard surface of clay forms. Rain water then runs off, as on cement, instead of sinking into the ground. The water remaining below the surface from happier days is sealed in.

Weather moves in a pattern of alternate high and low pressure areas. These have their ultimate origin in the fact that the sun heats the equatorial region more intensely than other parts of the globe. Heat causes the air to rise and expand, with new air then rushing in below and the expanded air circulating outward. A pattern has developed of a succession of pressure areas. The "highs" carry dry and usually warm weather, so they are more inclined to absorb moisture. The lows bring in cool air, with condensation of moisture and precipitation in the form of rain.

Atmospheric moisture tends to condense into clouds and is precipitated under certain conditions. One element is the contracting of the air in the low pressure areas. It is also precipitated when the clouds (which are unable to rise to a higher altitude) run into a barrier such as a mountain range. That is why one side of a mountain is often verdant and fertile, while the other side is barren.

A further important factor in precipitation is vegetation, particularly forestation. If clouds containing rain pass over a heavily planted area or a forest, they are likely to drop their moisture. It is not fully known why. One possible explanation is that a sort of moist column of air rises from the forest because water is in the process of evaporation. This may add just enough extra moisture to the passing cloud to carry it beyond the saturation point.

Precipitation is also affected by local conditions, in which case, of course, the rainfall is localized. In a natural way it is affected by small lakes and streams, and even small areas of vegetation. Unnaturally, it is affected by cities. The smoke of industrialism, rising above any manufacturing city, seems to have an irritating chemical effect on clouds which makes them disgorge their water. Of course this water is of no use to the concrete below, nor can it sink into the earth to replenish the underground water table. It is carried off and polluted by the sewerage.

Economic Sins and Weather Changes

From the slight sketch above it is evident that the weather is bound up with factors under man's control, since it is intimately related to what he does with the earth's surface. Nature's tendency in virgin territory is to keep the water in circulation. There are natural forests and plain areas, and the elements working unrestrictedly tend toward conservation and increasing fertility and vegetation. These in turn tend to modify the extremes of weather. If man had respected the balances set up by nature, merely directing and manoeuvring them for his own just use, he could have preserved fertility, modified the climate, enriched the already good soil, and improved the less fertile parts.

We all know that the history of mankind has not been one of solicitude for the natural laws in this respect. Christians have only to recall that Northern Africa, now a desert, was once the fertile home of many of our early saints. Most deserts are man-made deserts. The dust-bowl of America is a desert in the making, and it is the handiwork of almost our own generation. We are not concerned here to discuss the land but only to say that our abuses of land and forest have far-reaching repercussions on the

weather. These abuses are well advanced now and their effects are being more and more intensely felt. Even so, the weather does not change because of them overnight. Natural processes move slowly, which is an advantage because it gives men time to adjust themselves.

As our sins have caused profound disturbances, with more and worse ones promised, so our repentance could repair the damage in a natural way, but that too will take time (although perhaps not as long as people think). It could be done with judicious reforestation, the right kind of planting, the return of organic matter to the soil, etc. If it is not done soon it will be completely too late. So far we are not disposed to do it. We prefer to cover up immediate ill-effects with artificial remedies which may put us in a mess far worse than any we have yet dreamed of.

Artificial Rainmaking

We hope we have made it clear that we can influence the weather in natural ways, involving a return to the natural moral law, to respect for God's gifts and creatures and their right use. However, we are determined on a course of expediency; we are going to make our own weather.

There seem to be two main ways of producing artificial rain. One, which has been chiefly used in the Catskills so far, is to work from the ground with silver iodide smoke. Trucks producing this smoke travel up and down the highways. Presumably this is a form of "irritation" similar to that of factory smoke in towns.

The other, and more effective means, is to seed the clouds with dry ice. This suddenly reduces the temperature and condenses the air, like a miniature low pressure area. They use this method in Texas, where huge ranches have their own airplanes which rush at every passing rain cloud, competing openly with the next ranch for the precious water, and naturally getting entangled in all sorts of quarrels among neighbors.

Superficially it might seem as though these artificial methods are not very dastardly, inasmuch as they imitate what's happening in the usual course. The trouble is that they are artificially induced into a system, a harmony, with which they have no organic relation. Even on a small scale it is apparent that rain dropped in place X cannot be dropped in place Y farther on, as had been its wont, and that the whole system has suddenly to readjust itself. With a whole lot of little interferences like this, rather than changes established permanently, and gradually (as a "natural" interference would be, such as the planting of a forest belt to protect the dust areas), but capricious or operating from an *outside*

principle, the inevitable effect will be to *confuse* the weather harmony. It will no longer be a harmony, a balance of integrated elements operating according to an internal principle. It will be a whole lot of isolated natural effects being produced at will by human manipulators (who, be it remembered, do not know what dynamite they are playing with). Some political "doctor" will have to run the whole show, deciding when it will rain where, until nature takes its horrible revenge.

Scientific Pragmatism

We must insist that this unnatural breaking of harmonies is not the only kind of sin that men can commit, but only a special kind of sin. One might call it an unnatural and immoral *means* to an end which may be good or bad.

We are not saying that naturally good means are always accompanied by a noble objective, although in these matters it is hard to use them immorally. It is authoritatively reported however that Russia has succeeded in doing so. That country followed and elaborated upon certain excellent suggestions that were made for our own country with respect to its dust bowl. Organic scientists here had proposed a 1300-mile strip of protective forestation for the dust-bowl area, along with certain revegetation plans. Russia took the idea and used it for the double purpose of redeeming its barren steppe country and at the same time as a means of deliberately stealing rainfall from southern and eastern Europe, so as to turn these latter areas into desert. The Russians planted 2600 miles of strip forest some years ago. By blasting a mountain top they redirected a river to the Caspian Sea, which had formerly flowed north. At the latitude of their operations the pressure areas move in a reverse direction from that of northern United States. Consequently the Russian experimenters could hope to induce precipitation on their own steppes, of moisture formerly destined to fall on Europe. This experiment is nearing its completion. We mention it to show that bad men can use good natural means to do their evil, although it takes them longer. This project may prove very unhappy in its results for certain populations and civilizations, and it will drastically change the pattern of the weather cycle. Nevertheless a harmony will continue to exist and the principle of operation will still be from within, and according to natural laws.

However this sort of thing is not our temptation. We do not covet other nations' fertility and if we did we would probably be less patient about getting it. We are more likely to be tempted to try to do good with bad means (like the compassionate birth

controllers). Our whole turn of mind is pragmatic, and this philosophy pervades our scientists. They will not ask whether it is moral, but only whether it will effect some immediate benefit. As soon as the experimental period is finished and the ways of making rain are perfected we can expect to be propagandized by some rosy picture of turning deserts into flower gardens, which will make any dissenters seem like bitter kill-joys who want everyone to starve to death.

The True and False Wholes

The two major intellectual sins of the scientific mind (besides pride) are this pragmatism and a certain provincialism, or partialism. Men have been unable for years to see anything *whole*. That's why they couldn't see the harmonies.

Now the pendulum is swinging, but we would be naive to assume it will swing into the true course, since we do not intend to repent and change our ways. (How far we are from beating our breasts is revealed by an article on our water supply in an August issue of *Life* magazine in which water is treated explicitly from the point of view of its possible exploitation.) More likely it will swing into a worse error in the opposite direction.

Let us review the weather situation. First there was the disregard of the natural harmonies; then the abuses from avarice; then the problems (dust bowls and not enough water for New York City); then experimentation with the pragmatic, artificial remedy. The near future promises a chaos of little warring efforts to steal rain from the heavens. We can expect that to be followed by a "savior" who will come to the rescue of the common good, and insist on order, balance and equity in the distribution of rain. But *not* by a return to organic means and the natural harmony operating by the internal principle (God's law). It will have to be a new harmony artificially operated from without by scientific means and a *political* principle. The whole thing will be operated by a myriad of slave-scientists under the direction of a world tyrant who will consider himself wise enough to say who will have rain from his heaven and who will not.

Will there ever be a man that wise? God is that wise, and perfectly just. Anybody else who so sets himself up will be playing God. His name will probably be Anti-Christ.

ERNST FLORIAN WINTER and PETER MICHAELS

Clerk's Eye View of Drucker

Peter Drucker has written a new book called *The New Society*. It has been hailed as a book of great significance in the field of socio-economics. Drucker, beyond question, is an authority on the mechanics of industrial society. His analysis is loyal to the facts, thorough and lucid.

In this book, Mr. Drucker starts and ends with the assumption that the industrial enterprise is the decisive and representative unit in today's society. It is, to all intents and purposes, here to stay. Reform of society awaits reform of the enterprise and this must be done in delicate reverence of the nature of the enterprise. Ours is to remove all obstacles to the development of the enterprise. The temptation to swing along with Drucker is great, especially when his scholarly humility prompts him to admit that his book is anti-utopian and will skirt the subject of "the profound spiritual crisis of Western man . . . our frightening moral numbness." He assures us also that his suggestions are no substitute for "the great Prophet who shall call this generation to repentance . . . the great Saint who shall turn our vision back to the source of light."

While admitting his sincerity, and acknowledging that some of his reforms if immediately applied could be of short-range benefit, I find Mr. Drucker wanting in regard to the larger scope of social reform. The large industrial enterprise, much like a cancer, has worked its way into every functional department of society. Mr. Drucker, for that reason, tends to look upon these numerous activities as manifestations of the enterprise itself. But this is to orientate society about the enterprise rather than to suspect the enterprise of intruding upon society.

Mr. Drucker assumes too much. The enterprise, in spite of his near identification, is not society. It must be considered in the context of true society; it must be considered in the context of society as the embodiment of the redemptive plan of God. This is the contribution of all mankind in time to the completion of the redemption of Christ. This is accomplished in the membership in His Mystical Body, the society to which all men are called.

In this context we must consider the relation between the individual and his vocation; we must consider the common good of society, which is the common work toward union with God; we must consider which is the best form of organization to achieve this purpose. Divorced from this context, Mr. Drucker's political reforms overlook three basic faults within the enterprise.

Status and Function

The first problem which the enterprise fails to solve is that of *personal vocation*. Mr. Drucker attempts it under the title of "status and function." He says: "The divorce of the worker from the means of production is essential and absolute. It has nothing to do with legal and political institutions." Therefore his proposed political reforms will not change the status of the worker and his work. He rightly condemns the assembly line and suggests organizing work along more human lines. He suggests that the workers can achieve status by governing the plant community in all aspects outside of the purely economic.

To me, vocation means that a person is bound to use the life that God has given him to produce something for the end of life. As in the parable of the talents, he must give back his life increased. And a good society must provide the individual with opportunities to achieve his place in God's plan, a place which is like no other. God does not make duplicates. This is not achieved by giving him a place where he performs some other person's work.

The enterprise makes membership in it a condition of making a livelihood. The ordinary man has only the choice between enterprises. Since man has a right to material things to use according to his own gift and not another's, the appropriation of means and material by the enterprise is a kind of force. By organizing the work of men industrialism defeats the prime purpose of responsible work: that a man produce out of temporal things a stake for eternity.

Skill

Drucker's failure with the problem of vocation is exemplified in his treatment of skill. He says that mass production does not destroy skill but requires more skill, of a social and intellectual nature. Skill is one of the means by which a worker can achieve status. But what Drucker calls skill is merely technique of engineering or arranging men and machinery. These techniques are only available in the enterprise.

As Friedrich Juenger has pointed out, technical knowledge or skill cannot be protected since it can easily be imitated. True skill is inherent in the person and cannot be taken away.

The enterprise can be likened to an electric circuit. Technical skill is a complex mechanism that operates cleverly as long as it is plugged in. Without the current it is useless. True skill carries its power in the person. The skilled craftsman has his skill in his hands and the accumulated experiences of his mind.

The experience of the plugged-in man accumulates in the enterprise. Twenty years experience is no better than twenty days. The experience is the experience of the group recorded in its statistical memory.

The skill of the enterprise, according to Drucker, is in the concepts of "specialization and integration." He states that "the little we know about great cathedrals indicates they worked in a pattern of specialization and integration similar to a factory." He also points to the ritual dance, the play and the symphony.

These comparisons are utterly false. There is no analogy between such a cooperative effort as an original creation to produce a skilled whole, and the integration in a factory of parts of a whole which was broken down for endless duplication. He seems to deny the analogy himself when he says later that "the great many below do not . . . see anything but chaos, disorder, and non-sense . . . the further from the top . . . the less they are able to see sense, order and purpose."

The Common Work

The second basic error of the enterprise is in its *purpose*. Drucker defines the end as *profitability*. The achievement of this fulfills its duty to society. His profitability is much wider than profit. It includes costs of maintaining the worker against future risks, and also the social costs of absorbing losses from failures of other enterprises, so as to provide a climate that encourages new ventures.

Yet even with this added social responsibility there would be failure in the essential end. The community is bound to work for the common good, which at its highest level is to provide a framework within which men may save their souls. The attitude of the enterprise which Drucker seems to endorse is that it does not matter what you make as long as you achieve profitability, as well as status and function. One of the needs of the worker, in Mr. Drucker's opinion, is that the product be endowed with usefulness. But if the end of the enterprise is economic performance, it must produce something that will sell.

Putting economic performance in the first place ignores the important question of *what* is produced. If profitability is the end, it matters not if a man makes a useless soft drink or a contraceptive. And I believe this is as crucial as the individual's relation to his work. If a man (or group) produces things, he produces them in the context of merit and eternal reward. As the author is responsible for his words, the manager is responsible for the effect of the products with which he floods the land. These acts are

recorded and if he produces something useless and harmful, it does not help his moral status to attain economic performance.

This is the failure of the enterprise: it chains the individual to irresponsible work, and binds the sustenance of thousands to the manufacture of so many harmful or useless things. As an example take the cosmetic industry; it supplies to many who work in it the modicum of goods necessary to virtue, but by its products creates a climate in which virtue is difficult.

False Organization

The third basic sin of the enterprise is that it is a false organization. It is based on mass production, a false principle of human organization. Since human beings are persons, wholes, they cannot be organized as machinery is organized. The enterprise organizes humans as units together with machinery in a productive chain.

Drucker recognizes this error in the loss by the worker of status and function, and the failure of communication between workers and management. He attempts to rearrange the political aspects of the organization only. This will ameliorate the trouble but will not go to the root. "The most truly revolutionary effect . . . is its impact on the one institution on which all others are founded: the family." Thus he does admit the evils caused by industrialism. It divorces the family from society, destroys the social prestige of traditional occupations and skills, and makes possible a new tyranny. In other words it has taken men from natural human organizations and put them into unnatural organizations.

Drucker is attempting to legitimize the illegitimate, to call ersatz-society, society. He is trying to palliate its determinism by bringing it more into harmony with human nature.

The Fallacy of Inanimate Forces

This unnatural organization acts like a machine. Its determinism is justified by the appeal to inanimate forces. Drucker says: "The behavior, policies, concerns and actions of the enterprise are entirely independent of subjective motive or drive, and of individual purpose . . . to lay off a worker in slack times . . . is forced upon the enterprise by impersonal economic forces over which it has no control."

The appeal to inanimate forces denies on the one hand original sin, the tendency to evil in man unrelieved by grace, and on the other grace itself, the power that gives a man the possibility of reform.

It is true that these forces become so involved as to get beyond the comprehension of one person, but they are still the expanding waves of human acts. In their complexity they may well provide an area in which the power of the Devil may work.

The New Society

Mr. Drucker has many wise words in his book and in these he gives what I consider the real source of the new society: "There are some institutions which are organized on beliefs, promises, and values radically different from, if not opposed to those of their society. Such are the Christian churches in the modern secular state. . . . It is the latent energies of these non-conformist institutions which enable a society to change, to adapt itself to new conditions and to new ideas, to recover and to build."

The Popes saw the destruction of the old natural organizations when they asked for the establishment of vocational groups. These will not come, as many believe, full panoplied from some conclave of big union and big enterprise. They will come from below, following the principle of the leaven. They will come from the family-type organization held together by bonds of grace and charity.

Human organization must be living. The new society must be an organism, growing like an organism from multiplying cells. It will not be a constructed skeleton with life breathed into it; it will be a development within the Body of Christ. It will begin in small communities of work and prayer wherein the Holy Spirit may breathe as He will. Things have gone beyond the reforms of man. The reforms of God must work through human instruments who will offer themselves in groups and individually.

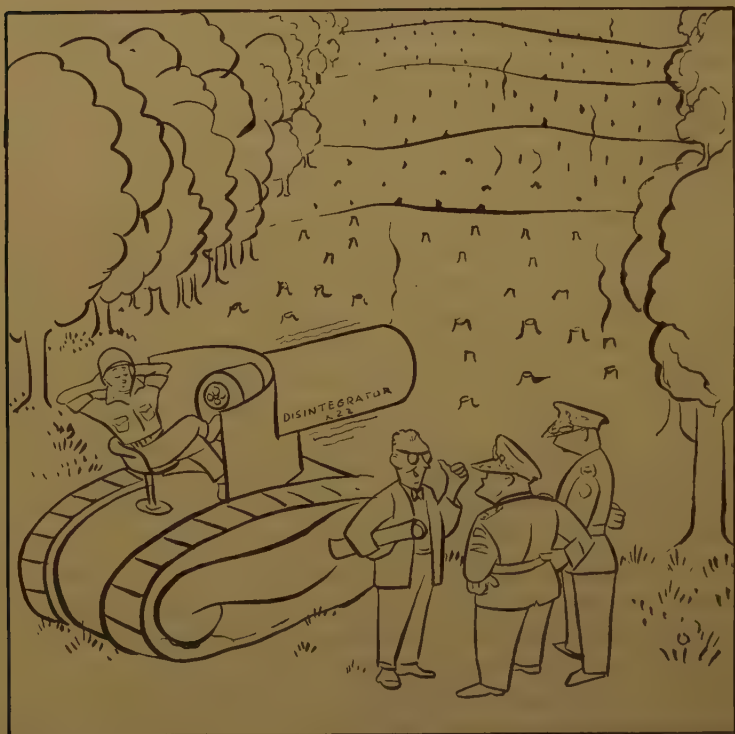
On account of the giantism of the enterprise and the mass state I have long distrusted the one world idea. Those things that get beyond the bonds of charity which hold men in small communities seem to develop the tyranny of the machine. Yet there is a mystical connection between the growth of communication in the whole world and the destiny of all men to be called into the Mystical Body of Christ.

In our own nation we have seen the failure to bring the needs of the individual into the large sphere of the state by delegation. Yet America has failed because it has so far resisted the attempt to reach after perfection by becoming a machine. These failures have caused present risk but I see it as C. G. Paulding expressed it: "Democracy is the belief that there is no panacea, no immediate solution, no systematic solution, no organization, no codification that will settle everything. Democracy is the belief

that we have to keep on trying, that we shall have to keep on trying indefinitely."

One world then will not be a machine with a clerk to cover every click of the wheels; it will be a growth from small cells of those who see the vision and fumble toward it. Christ Himself provided not for a mechanically perfect world, but for one that would fail and fall, and clinging to Him rise again.

JOHN C. HICKS



"...and just imagine all the GOOD it can do
after the war is over!"

A Note On Psychiatry

I am sometimes asked why I am "antagonistic" to the naturalistic psychiatry which is prevalent in our age, and my answer is something like this.

We should all be grateful for the movement in modern psychology and anthropology which stems largely from Freud and his followers. This dynamic psychiatry has brought many hidden motives in the sick soul of modern man under careful analysis and public discussion after a long period of neglect and willful ignorance. It has made legitimate the treating of sickness of the soul in terms of the psyche itself and has broken the established medical practise of approaching the mind solely through the treatment of the body. It is an immense step forward and we must be grateful for it. It may even point ahead to a time when men can reach behind the masks they have learned to wear—the faces we prepare to meet the faces that we meet—and find genuine fellowship again. That would be a wonderful outcome of the new exploration of the personality, and no man could wish to inhibit such a possibility. But there are many things about naturalistic psychiatry which any Christian must necessarily oppose. The very fact that it is naturalistic, i.e., that it disallows the supernatural, is the most obvious of these things. There are many unwarranted and partially-examined assumptions about the human personality underlying the psychoanalytic and related movements, which exceed the bounds of careful empiricism and which constitute a formal materialistic philosophy of man and encourage a hedonistic ethics opposed to Christianity.

It is an excellent thing to expose the anxiety of modern life and to fasten upon contemporary man that apt adjective "neurotic." Where Freudianism has stressed the conflict in human existence and the perilous need for adjustment and integration it is underwriting one of the oldest of Christian insights. We are not our best selves and the primary quality of our lives is, indeed, one of guilt. Here Christian and naturalist are finding basic agreement. It may be curious that scientists of the psyche should describe man's anxiety in terms which are fitting for a Pascal or an Augustine. One might have supposed that to consider man as merely a part of nature like the animals and the inanimate order of existence would have meant seeing him without this *angst*, without the estrangement from his environment, and without this problem of achieving a sane response to the objective world. But our modern naturalists are willing to accept the status of man as an exile, even

though they seldom realize that it was Christianity that wrote the awareness of this exile into the soul of Western man.

The main quarrel between psychiatry and Christianity comes in the methods of therapy, or what the Christian calls the search for redemption. Psychiatry seeks to relieve the tension in the modern soul by relaxing the exterior forces which are thought to have produced it, and by developing a more self-sufficient individuality through an understanding of what has been done to the person by others and of the unconscious and morbid adaptation which the individual has made to this treatment. Christianity actually heightens the tension and encourages a conscious and deliberate acceptance of life as a permanent crisis. It seeks above all to make the anxiety itself meaningful and devoted—and thus endurable and even joyous—whereas the psychiatrist looks to its lessening or elimination on a level which requires no voluntary sacrifice. At the extremes this difference in outlook amounts to conceiving of life as a whole either as a planned test directed by the providence of God or as a trap from which the clever and lucky can extract a maximum of animal pleasure. Naturalism cannot accept the Cross. For naturalism spiritual suffering can only be morbid and altogether regrettable. The neurotic is said to be degenerate, whereas Christianity will in most cases say that man must accept this suffering in order to grow and that the symptoms described as neurotic are as likely to be *progenerate* and unavoidable. The whole therapy of religion would seem to lie in seeing the suffering in terms of an overriding purpose—the will of God. Christians do not believe that there is any way we can arrange man's environment and culture or his natural instincts so as to dispense with the necessity of consciously accepted suffering.

To be sure we must not seek unnecessary suffering, yet for all of us there is the requirement of taking up some Cross. The counsel of Church and Scripture are intended to help us locate the area of meaningful sacrifice and suffering and to avoid the distracted and purposeless kinds. The Christian definition of the *normal* is based upon the divine example of its Founder and implicitly denies the possibility of finding a norm in the purely natural determinants of the human being or human society viewed as an organization of pooled self-interest. The attempts to adjust man to society and society to man, which engage the time and effort of the naturalist, are, for the Christian, comparable to an attempt to triangulate without fixed points, until revelation has delivered *from without* the necessary data.

For the Christian the morbid actions of the neurotic which are described in the text-books—obsessive rituals and self-tortures and wanton cruelties against others—are a sort of diabolic substitute for Christian rituals and asceticism and charity. He understands that if men refuse to fulfill divine requirements, they will be forced to accept diabolic ones, *in spite of themselves*. And just here it is appropriate to say that the Christian can never believe in the existence of a death instinct in the soul which prompts man to self-destruction. If a man wants to die, it is because, whether he knows it or not, a certain kind of dying is the way to a greater life. By his denial of God and eternity the naturalist constrains himself to seek a wrong death—not a dying *to* self, but a dying *for* self. But in no case can we believe that the self, which is a whole, can intend its own simple extinction. That is a logical as well as a psychological absurdity. The sick soul of Hamlet may long for a nirvana of dreamless sleep, and the suicide may long for pure escape, but an existent being cannot will its own non-being. The very act of suicide argues for the intimations of immortality which are inexpugnable in man's soul.

So it is with those morbid forms of self-abuse. For the Christian, the masochist is an unconscious penitent. He seeks meaningful suffering, or, in other words, the Sacrament of Penance, and his need for remedial suffering cannot be destroyed although it may be diverted into aggression and cruelty to others. The psychosomatic doctors have discovered a certain correlation between what they call "accidentitis," the habit of having accidents, such as breaking one's bones, and the tendency to break the law or criminality. A cured sufferer from "accidentitis" may well be a confirmed criminal, but he will not be a whole man for all that. So again with the matter of obsessive rituals. What is a man trying to accomplish when he must perform a seemingly meaningless bed-time ritual like opening and shutting his closet doors or the drawers of his bureaus before he can sleep? What if he must wash his hands repeatedly or repeat a meaningless formula to himself over and over again? The anthropologists have seen in these morbid symptoms the origin of primitive religious ritual and they have often supposed that ritualism is pure wasted energy. But the Christian will see the need for ritual and condone its proper use. I am reminded of that statement which Thomas Merton makes in his autobiography that he learned he was the sort of person who was dependent upon the daily partaking of the Sacraments. For the Christian the naturalist's interpretation of such an "obsessive ritual" is repulsive since for him the Eucharist is

man's supernatural food, as necessary to him as natural nourishment if he is to grow in the ways of the spirit. Catholic ritual is an integral part of a supernatural way of life and one which can hardly be disparaged in comparison with such natural rituals as those of the supper club and the sports arena.

The Christian must counter the psychiatrist's claim that he alone can produce emotional maturity and teach the neurotic to abandon infantile patterns of life. A Christian might spend only a tenth of the time which the analyst spends in mulling over the past of one's private life. But he knows that those sinful actions and thoughts which he has built into his being are not over and done with. They come along with him, and he knows where to look for their effects in his present personality. The Christian too favors maturity, but he thinks of it as a childlikeness directed toward his Father in Heaven. He is aware that he "resists" objective knowledge about himself, and hence he consciously strives to imitate Christ in comparison with Whom he cannot be complacent or long deceived about his motives. He, too, is in quest of a kind of "spontaneity" in human behavior, which will recapture "the freshness deep down things" and which seems to flow from the hidden waters of the spirit. That is why he seeks to practise "the sacrament of the present moment." But he could never accept the notion of the spontaneous individual who is a separate and finite existent, seeking to dredge vitality and creativity from his own stale depths. Nor could he admit of a spiritual freedom which meant independence of God, Whose service is perfect freedom. He knows that there is a war in his members and that he does that which he would not do, and so he beseeches the grace of God and prays that he be not led into temptation, if it be His will.

But I believe if I were required to put my finger upon the place where the Christian and the naturalistic psychiatrist differ most completely, I would say it's this: that the Christian believes in an objective truth and an absolute scheme of values without which he can attach no meaning to such words as "sane" and "normal." By this time we have all heard a great deal about "wish fulfillments" and "ego-projections" and "archetypal myths" which are the terms that the naturalists are currently using to destroy the Christian faith. But Christians do not believe that man behaves *as if* he were guilty of murdering his primordial father and committing incest with his mother. We believe that in Adam we were disobedient to God and through our sins helped in the crucifixion of His Son. These truths we have from a living

historical tradition and by the interior witness in each of us. You might say that the uniqueness of our faith is its historicity. It is not myth but fact. Of course it is not *easy* to believe (although God knows it is easier to believe than a faith which makes no profession of historical truth in the first place and which is admittedly based on mythology and guess). But the difficulty of the Christian faith is not to be found in its factual claims, but in its opposition to the easiest—and the most natural—course of action. Naturalism is invariably more indulgent of man. But there is the mystery of faith—the immense phenomenon of conversion bringing about a deep-set change in mind and will, which comes by the gift of God and as a result, often, of having tasted the fruits of the naturalist's philosophy and having found them bitter to the soul.

EDWIN HALSEY

The Ideals of Life

To see the Cosmos in a flower;
To live Eternity in the hour;
To find the Transcendent in the ordinary,
 And the One in the many.

To attain the Tao by the path of duty;
To realize the truth that goodness is beauty;
To taste Peace in activity,
 And joy in humility.

To meet the Christ in our neighbor;
To feel refreshed in labor;
To be drunk and sober at the same time—
 Sublimely human, humanly sublime.

JOHN C. H. WU



DESTINATION MOO



MAN Spelled Backwards

It was once fashionable to denounce the National Association of Manufacturers as a bunch of labor-baiting, common-man hating, diamond stick-pinned reactionaries. Now, although the NAM is still a favorite whipping boy for union propagandists, this faded conception of its vicious character is largely confined to cartoons.

Today such an organization is much more respectable, but all the more vicious, and the essential reason why it and kindred groups are so vicious is the theory of "economic man" they insinuate into all of life by any manner of means. They and their cohorts have already succeeded in forming the whole nation by it, and now they are busily perpetuating it in propaganda. They have reduced their responsibility and their guilt by dragging more and more men into their race for riches, enlarging the area for plunder and sharing some of the spoils. Now in the creaky consolidation of old age, they promote the doctrine and its supposed virtues to keep everybody happy.

Some of their material is very enlightening. Nothing can show so well the fungoid growth of the economic man, for instance, as their widely circulated, 40-page pamphlet entitled *Pioneers of Progress*, which "portrays the story of progress and freedom through the ages." History, as rewritten by the NAM in this pamphlet, appears as a shoddy lady with the gleam of filthy lucre in her bifocals. Man appears as an animal whose only aim in life is the acquisition of more and more material goods. At the risk of upsetting delicate stomachs with such an unmitigated dose of propaganda, it is essential to go over the whole story bit by bit.

This is the Genesis of the NAM:

"In the beginning, man shivered in the rain, the sleet, the storm. He ran fearfully from the beasts. He ate berries and insects to eke out a bare survival.

"But slowly, gradually, man built civilization.

"He made progress because he had what no other living creature has—the urge to improve himself, to improve his lot—the urge to make progress.

"But this urge frequently was stifled. Kings, pharaohs, caesars, dictators commanded, 'Stay as you are!' And when the freedom to make progress was removed, progress halted.

"Yet, time after time, man's God-granted urge to make progress broke through restraints. Man struggled to win more and more freedom. . . ."

The only thing God seems to have been good for, as far as the NAM is concerned, was to give men an unquenchable thirst for worldly goods and a wild drive to acquire the goods—both of which, in actuality, probably come straight from the Devil. That there really is a God, for other than purposes of rhetoric, and that He created men with souls and with infinite desire for Him, never enters the picture.

To realize the towering blasphemy offered to God, as well as the magnificent insult to men, it is well to contrast the economic theory of beginnings and ends with Saint John:

"In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. . . . But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us. And we saw his glory. . . . And of his fullness we have all received, grace for grace."

There is no creator, no redeemer, no grace in the economic theory of man, and no divine plan. It is not a matter of "The earth is the Lord's, and the fullness thereof"; it is polluted down to "Blessed are the acquisitive, for they shall plunder the earth." Human providence replaces divine providence. How man achieved greater and greater powers of acquisitiveness (or "From Caveman to Tycoon") is the curious tale of the NAM.

It seems that the poor, simple-minded cavemen couldn't get anywhere, because all they did was fight. So they got together and made a social contract to stop killing each other. "Thus early men gave up their chances to be kings, in exchange for the *right* to be head of their own families. It was a practical transaction, from which everyone benefited." So while the NAM goes so far as to attribute to God man's urge to make progress, it makes a man's right to head a family into a state-granted right (even though the state was most primitive), which, since it is given by the state, can likewise be taken away by the state. But where this rather fundamental right comes from is of no concern to them as long as the state doesn't interfere with "business progress."

"That is why in so many countries today we have seen the business-man permit and suffer everything from the breaking up of his family to mass murder, as long as he is free to do business. This is the only "right" which he gets very excited about keeping.

The poor cavemen didn't take long to wise up. They discovered tools and how to use them. Then "he had more time to *think* of ways to better himself." Of course, the first thing he thought up was specialization: the men went hunting and the women took care of the families. But even here the removal of women from the family to the factory, which to the capitalistic mind is a sign of sure progress, was fostered: the cavewoman "wishes she didn't have to spend so much time cooking, and could spend more time making spearheads." This lucky woman gets her wish and soon she is "making spearheads for the whole tribe, while the other women give her meat, attend to her children and do her chores. The more practice Ru (our dispossessed cave mother) gets, the better and faster she makes her spearheads." Meanwhile her children are probably by far the leading juvenile delinquents up and down the land. But "by seeking to better herself, Ru has benefited everybody." Here is the arch-principle of capitalism: Take care of yourself, seek ye first your own good, and the common good will take care of itself.

After men had risen by their spearheads and their bootstraps, and gone through several specific civilizations, the Greeks fall under discussion. "Her craftsmen were recognized as *individuals*. Their names became famous if their work excelled. So they threw their souls into creating their vases and ornaments, and their work was unmatched for grace and beauty." It seems odd for capitalists to exult over craftsmanship which they have killed, but they do manage to corrupt even this idea into one of self-glorification—with men throwing their souls around in order to become famous, with beauty coming from vanity.

"The Greeks prospered, and their material prosperity served to develop their *mental* wealth. The Greeks were pioneers of material and spiritual progress." Here is illustrated so well the materialistic tenet that material things come first and out of them, if there is time and the inclination, spiritual things can be developed. Instead of the spiritual informing the material, they have the material informing the spiritual.

But now on to Rome, where "The Roman individual became the most prosperous, democratic and cultured person up to that time." Mostly because they were good businessmen. And especially because they "encouraged the 'corporation' method of do-

ing business." It is strange, indeed, in the midst of this supposedly superb culture, that "to keep the people happy, the government doled out free corn, wine and oil, and staged extravagant games and circuses." This certainly has a contemporary ring to it, but it never occurs to the NAM that it is the usual end of such a culture. They blame the fall of Rome on the fact that the emperors were frightened by businessmen and so "refused to let science come to the aid of business." Here they admit that under the system, science and business must operate hand in glove, or such a setup is unwieldy and unworkable. The scientist discovers a product or a principle for a machine, the businessman does the engineering and organizing. Science becomes the favorite concubine of Business, and is treated like a precious captive. Anyhow, what the inglorious end of Roman culture boils down to is the fact that the poor fools didn't develop the steam engine when they could have done so very easily. Not debauchery, immorality, materialism laid Rome low—it was the lack of the steam engine. When Rome fell, "the clock of progress turned back a thousand years."

Christianity comes in here in ordinary history books, but the NAM isn't having any. Naturally, Christianity has nothing to do with economics. We skip from Rome to a brief paragraph on "The Dark Ages," when, horror of horrors, depth of degradation, "each family produced only what food, clothes and tools it could immediately consume." But the businessmen were soon back in the picture and began to grasp for power—all with the very noblest motives, of course, their hearts undoubtedly throbbing with devotion to the common good. "The tradesman built up his own small army for protection. He fought bandits. He fought the nobles. He bargained with the kings. He weakened the oppressive feudal system. Frenchman Jean Ango, shipowner of Dieppe, was angered when the Portuguese king plundered one of his ships. He fitted out his own fleet, and sent eight hundred men to blockade Lisbon. Finally the Portuguese monarch had to send a formal embassy to make peace with him. Freedom was on the march." Here the businessman is a law unto himself. He knows what he wants and he gets it. This is known in NAM parlance as freedom. It means freedom from moral laws, social restraints, justice and charity. Be he king or cobbler, Heaven help anyone who got in the way of the hallowed, freebooting pioneer of progress.

Then came the discovery and colonization of America and the Industrial Revolution, two momentous events which were

married in the Calvinist rite and begot a monstrous culture. What clinched the Industrial Revolution? Well, "the mine owners—trying desperately to produce more coal—were digging deep into the earth. Their mines often were flooded by underground streams. They needed a power machine to pump out the water. James Watt gave them the steam engine in 1769. His invention was successful." Which probably means that it kept the women and the little children, who actually did a lot of the mining, from drowning—so they could produce more coal for the desperate mine owners and live a more valuable and worthy life before they died of tuberculosis.

"Inventors and factory-owners saw that steam power was less expensive than manpower. . . . Machines driven by steam made *more* machines driven by steam. . . . In the beginning, some were thrown out of work. . . . But it was not too long before there were more jobs and better working conditions than ever before. Machines actually *made* jobs—better jobs—instead of decreasing them." Now men were being molded to the machine—slaves in body and mind to the driving mechanism. From here on in, the concern of the men who owned the machines was not for the men, but primarily for the machines. Men were auxiliaries if they could be used in any way. And here arose the fundamental fallacy, which has been fastened onto the minds of all men, that jobs come from machines, and since a man must have a job to maintain his life ultimately his life comes from the machine. This accounts for the slavish awe and zealous solicitude with which men pay homage to the machine. Before the machines, they believe, there were no jobs and if something happened to the machines, there would never be any jobs again.

But "along with new wealth and opportunity came the end of slavery. Machines offered a more efficient source of labor than slaves." Notice—it seems to be right and just to free slaves not because of moral considerations, a concept of liberty and free will and the nature of man, but because they are no longer *useful* to society. Now it is the wage slave who is useful.

And that's not all. "Religious toleration came too—for businessmen were not interested in a man's creed, but rather in what he had to offer for sale. Business, freedom and prosperity went together, like three well-oiled gears." These pioneers of progress were not interested in men's minds or souls, but if a man thought he had a soul and offered it for sale accordingly, they could quote him a price, take it off his hands and trade it for a bolt of cloth or a ton of bricks. Just so everything was swallowed up

in the well-oiled gears. Religion is not important—nor the absence of it—one is as good as another, just so long as it keeps people happy.

But "it remained for America to remove the last stumbling blocks in the path of progress." In other words, this country gave unlimited greed the green light while the common good got marooned somewhere on a sandbar off Cape Cod.

Everything was now going nicely. "Former 'class' barriers forgotten, a man's social success depended on how much he could *produce*." The NAM seems to think that America has a classless society, when in reality what has happened is that "class" has been put up for sale like any other commodity and is determined by economics. There is a rather rigid class system, but the point is that the more money a man has, the higher "class" he can buy his way into. Money is usually the sole criterion for social position and degree of esteem in a community.

The Revolutionary War was fought and won, and "The colonists knew that the right to do business freely was the *basic* freedom. To restrict it, was to restrict *all* freedoms. . . . Into this Constitution went the great lesson of history: *When individuals are free, they benefit everyone in their efforts to benefit themselves. They push civilization ahead. Progress never stops.*" Here again is the damning basis for capitalism. It is not interested in men with free will making right choices. It is interested in men with untrammelled economic power buying and selling. It says in effect that liberty and free will, precious gifts of God, are dependent on and tied up with *laissez faire*. And again it preaches the very anti-thesis of Christianity: take care of your own good first, and no matter how you do this, the common good will flourish automatically. Think of yourself instead of your brother. Help yourself instead of your brother. Feast while others starve, and by doing this you benefit all mankind. It is one of the greatest examples of doubletalk and tragic nonsense that has ever been perpetrated on man and perpetuated by a whole civilization.

Within this American framework the pioneers drove a wedge of extreme specialization, isolating the people into various economic groups. ". . . A farmer manufactured the tools he used and the clothes he wore. . . . Business freed the farmer from having to be a jack-of-all-trades. . . . City people were freed from worry about getting food. They could concentrate on manufacturing and trade." Rather than make men functionally interdependent, it made them into selfish groups that were in turn utterly dependent on the middleman—financier or grain speculator or steel

tycoon, the organizer of humanity and creation into lifeless abstractions. When the farmer raised his wheat or his hogs he seldom did it because people in the city needed food—he did it because he could sell it for a price, good or bad, to distributors and salesmen. When the man in the city turned a screw on a plow, he seldom did it because he wanted the farmer to have a good tool for his work—he did it because he was required to do a certain amount of work to collect enough money to feed himself.

The auxiliaries of capitalism—banks and insurance companies—became the masters of money and the things that money could buy, which now included just about everything. "More banks grew up to handle deposits. A bank loaned out its deposits to enterprisers, and the bank got paid for this service. The bank then gave the depositor a part of its earning as 'interest' for the use of his money. Businessmen needed insurance. Pioneering insurance companies spread losses over a great number of people so that nobody was completely ruined." Much of the money involved came directly from the little saver and indirectly from the farmers and workers who produced the goods which were manipulated for profit. And much of the real wealth was just natural resources, the goods of the earth, which fell into the control of those far-sighted men of vision commonly known as pioneers of progress, but more justly termed irresponsible buccaneers.

"In the United States, no powerful interests resisted machines as the labor guilds, for example, had done in England a century before. Instead of framebreaking riots such as occurred with Arkwright's machines in England, the planters of the United States broke into Whitney's barn and stole his cotton gin in order to use it more quickly." What commendable zeal! Naturally there were no labor unions in America in the early stages of the game which might have resisted anything, and when they finally grew up of necessity to protect workers from shameful exploitation, the industrialists, etc. had already set the pattern of society, and all the unions did was a job of attempted amelioration. They grew up in a system already BIG, so they had to be BIG and powerful too, in the very nature of it. The worker was thrown into a vital struggle with the owner and it inevitably became a grasping of power on the part of the unions. The worker-management fight, rather than being worked out equitably in justice, became a bitter battle for economic power which could be used in a titanic, continuous war.

"And so America marched ahead. There were wars. There were depressions. . . . But even with their trouble, Americans

moved up their living standards higher and faster than any other people in history." (The higher they go, the harder they fall.) In their wild struggle for more preferred stock and more can openers, it would never occur to Americans that the wars might be and the depressions certainly were the more important, more lasting, more all-consuming results, and the so-called high standard of living was almost a secondary attainment, though it remained the primary desire. Now we have a perpetual race between wars and high living standards and one doesn't have to point out which takes a precedence. Man, supreme and unlimited, has set for himself the wrong goal, the wrong means, the wrong standards, and he must needs stop some time and wonder why his material wealth must lie rotting on battlefields, while his mind rots in his office and his factory. Wars and depressions, wars and depressions—man by original sin was condemned to sweat and struggle, but not to this vicious circle he has created in his greed, not to kill or starve, not to be "deployed in the front lines" or unemployed in the streets. Even on a natural level such a state of affairs would be illogical, but on a supernatural level, since the Incarnation when Christ gave men all they would need to live the divine life on earth, it is insane.

It remains that wars and depressions are the most powerful and tangible products of the economic system. How does the NAM explain away depressions? Very badly. "Usually costs of production—materials, wages, taxes—would drop, allowing prices to fall. At the lower prices brought about by the lower cost, people would buy more. Then more jobs would open up. Wages would begin increasing. And everything would hum again." Now follow this argument closely. A depression hits. Millions are unemployed, and in an age of wage slavery, to be unemployed is to be absolutely penniless after a week or slightly longer when pitiful reserves have run out and the worker has borrowed all he can borrow. Those who are still employed have their wages cut to bare subsistence, because they now have no competition in the labor market and have to take anything they can get. Prices fall. Somehow or other, says the NAM, all these people—who have no money—are enabled to buy a lot more because of the lower prices. Then there is a greater demand and more money goes to the manufacturer and the distributor, and more people get jobs back, and wages are raised.

This is the crassest nonsense, as any fool can plainly see. Even if pork is only five cents a pound and bread is only five cents a loaf, and tomatoes are ten cents a bushel—if people have no

money they can't possibly buy any. The government feeds them. Even if automobiles are only fifty dollars and refrigerators are only twenty-five dollars, the people who are still working can just barely afford to buy the bread and the pork and pay their carfare to work. The farmers receive next to nothing for their produce. They cannot pay their mortgages, which the banks and insurance companies own (with the farmers' money that they invested once). The government, in order to keep the prices up, or just in order to keep the slightest prices in existence, must burn and destroy food while people are starving.

And so things do not really begin to hum again as the NAM dreams they do. They do not start humming now until there is a war and the economy is geared to the wastes of war. Since the economy is built not on supplying the wants of men, but on making money, it would seem much easier to accomplish the latter end by war. Wars are complicated, and so far as thought and energy go, they satisfy the complex, machine-like minds of men. Wars are simple, because they are action concentrated to one compelling end, and take complete dedication. They are easy for modern man to grasp and be caught up in because they are so completely materialistic. They are engendered either in a struggle for a certain material possession, or are promoted usually by materialistic philosophies. They are fought with things and the victor is he who has a preponderance of material weapons. The material damage is appalling enough, but the spiritual damage is beyond realization. And yet men have come today to take war for granted. All men are generally in a state of seige.

On page 7 of the NAM's history, as men began to move hypnotically ahead, "wars became a little less frequent." On page 35, "Despite the unhealthy economic situation at the beginning of the second world war, American industry was able to swing into all-out production." Somehow or other this is progress. We have moved with the pioneers of progress from fisticuffs between primitive families to the brink of self-annihilation (with only the finest, most modern weapons). We start out with the cavewoman on an assembly line of spearheads, and come up to date with the modern mother inspecting bullets. Is anything wrong? No. We have just got to keep moving forward along the same lines with diligence and vigilance. "The *greatest* frontiers now beckon today's and tomorrow's pioneers of progress.

"The greatest scientific discoveries are yet to be made. The greatest industries are still undeveloped. The greatest freedom lies in the future.

"Where do we go from here? That depends on us.

"Will we grasp and carry forward mankind's torch of freedom?"

This is not freedom, but greed, and the sooner men quit carrying the torch for the economic concept of man and all that goes with it, the sooner they will be able to restore sanity.

If after all this, capitalism still doesn't seem too bad, look at it from a purely practical standpoint. The NAM provides the figures for the following interesting comparison. It seems that the average American can now buy three and one-half times what people could buy a hundred years ago—but he produces five times as much. So some place along the line, thirty percent of what men are producing is not getting back to them. Seventy cents for a dollar's worth of work is unjust and immoral. And all the beautiful prose of the National Association of Manufacturers does not right the situation.

Man has succeeded in putting a price tag on everything and at the same time removing the value of everything. Businessmen now own or control law, science, social status, jobs, machines, men and women. Everything is reduced to the common denominator of money. And they have spread their love of money to everyone, they have even corrupted the poor and the destitute, who now share their views and their ideals. One of the best examples of the situation ever heard is the following conversation between two clerks in an outer office of a great business establishment:

"All they do," said the first one, talking about the higher echelons, "is sit in their little offices thinking about money, money, money."

"And all we do," said the second, "is sit out here thinking about money, money, money."

"Yes," replied the first, "but we're thinking about our money and they're thinking about other people's money."

So everyone to some extent is caught in the struggle. Labor unions have had to wrest money and power in justice from the owners of resources and production, but once grown to power, they have set themselves in the same scheme of things. As soon as he has gained the desired affluence and prestige, the union man carries the same kind of brief case as the company man, wears the same double breasted suit, talks the same hardboiled language; when you see them together you cannot tell the difference. As he sits at the conference table, the union representative is often trying to get the businessman to disgorge a little more of his money, so the worker can have more of it to imitate better the

businessman and move closer to his sphere. The aims of all—rich and poor—are the same: to be richer, to have more money. Predatory begets predatory, and the common good be damned. As a matter of fact, industrial bargaining has become a highly skilled science in which the cost of the worker to the employer is figured out as exactly as the cost of axle grease—but each side presents a different set of figures to fight over. They struggle over the money not the justice or the position of the worker. Nothing is measured in terms of responsibility to the common good.

The system breeds big capital, which in turn breeds big labor, which in turn breeds big government—ultimately collectivism, for the individual in this so-called rugged individual setup counts for nothing and is crushed in those well-oiled gears. Communism and socialism are branches of the same philosophy of greed. They have the same materialistic spirit and are oriented to material perfection here on earth—an ultimate goal to be reached by nearly any means. Capitalism is governed now by the mystique of the expanding economy, and communism and socialism by the mystique of equal distribution and the rule of the common man. All these systems are governed actually or ostensibly by an interest in the man they have made so common. They are all a strangling of the man by the application of a false set of economic principles to his entire life. The Russian today looks with the same awe and worship at a new tractor for the collective farm as an American bestows on his new Ford. They are just in different stages of acquisition.

The art and science of economics which paces everything has grown into an esoteric pursuit which no one can understand, so that anyone who wishes to discuss or understand the situation in its realities is automatically out of his depth, according to the economists. The ordinary man has also been indoctrinated with the same attitude. Leave economics alone—we can't understand it, but it seems to work.

Since there seem to be no Christian economists working out a new solution, the job necessarily falls to laymen unschooled in the technical jargon of such matters—Eric Gill, Hilaire Belloc, etc.—who can see the immorality inherent in the present arrangements. Since none of them can present, to the satisfaction of the average mind, a complete set of institutions and rules involving credit, trade, interest and suchlike, they are dismissed as fanatic malcontents. But an economic system, which is only a small part of life, is based on a set of principles and gradually takes form in institutions. Capitalism grew on the principle of greed. A group

of capitalists did not sit down hundreds of years ago and lay out the details of the working system. No more can Christians sit down and lay out the details of a new economic system. They can see that neither capitalism nor communism are Christian ideals, but all they can do is suggest that on the ruins of the old and calamitous economies, a new one be built bit by bit, through the erection of more and more units that follow Christian principles. The need for some action is very great, for every day more and more souls are lost as a direct result of the present chaos. "They have overturned the way of the poor, and have oppressed together the meek of the earth. . . . Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged. . . . This is the portion of the wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty. If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread."

What the individual can do now is work and pray, try to reknit the broken "economic groups" in the interest of the common good and reintegrate the economic man with the grace of God. For the Lord said, "All things that are under Heaven are mine," and it is incumbent on men to conduct themselves like creatures of God and to use all things for His glory.

N. A. KRAUSE



WALL STREET FOREVER

**We pledge as long as we shall live,
It never will be banned:
The very highly manipulative,
Law of Supply and Demand.**

The Servant Problem

One thing Freud did discover, or at least reminded us of, is the fact of *symbolic* action. It amounts to this, that a person cannot help revealing the state of his soul, whether in his body, his motions, attitudes or actions. When Pilate washed his hands of the guilt of Christ's death, he deliberately symbolized his exact attitude toward the coming execution. Freud's idea is that neurotic modern man does the same thing indeliberately, and even unconsciously. We express what we are in our neurotic habits and our physical indispositions, for all to read who possess the key. The trouble with Freud was that he had the wrong key. It fitted the lock, but it turned in the wrong direction.

This is not an article on psychiatry, but a sort of socio-analysis of a particular modern problem. It presupposes that as a man's soul writes itself on his body, so society's soul writes itself on our streets, into the architecture of our buildings, in the way we organize our hospitals, in every institution. Only one of these manifestations is under consideration here. It is the servant problem.

The Simple Form

The most obvious form of this problem is the difficulty that middle class women (many themselves parasitic) have in getting domestics. A generation ago domestics were very plentiful (at least Negro maids were). Now they are scarce, even though net wages are very high relative to those paid to industrial or office workers, and despite the shortened hours and even social security.

I suppose no one will shed a tear over the fact that a lot of more or less childless housewives have to do their own work. Nor will I. One wonders, however, if the disappearance of the servant class marks the dawn of a glorious era of equality, or whether it is a mark of our general decay. Its first meaning is that thousands upon thousands of young girls are now in factory and office environments, doing mechanical, stultifying work, whereas formerly they were in home environments exercising a lot of intelligence and skill, as well as brawn. They obviously prefer their new situation, but is their preference rooted in Christian ideas? They want nice clothes, easy work and a chance to meet boys (not necessarily synonymous with a chance to make a good marriage).

There are, of course, some servants available. One cannot help but observe how snobbish most of them are and how strong their preference is for work in very rich homes, where a chauffeur

can drive them to town, where they do specialized work within stated hours, and where they have the companionship of the servant community.

The people who really need help, young married couples with lots of children, are almost invariably poor (because of the children) and no one would dream of working for them—with such long hours, in such crowded quarters, and for next to nothing. Instead of helpers they are offered labor-saving devices like automatic washing machines, electric thises and thats, and birth control. Presently the mothers will have to go to work in the factories too, and then the state or the factory will provide nursery care for children *en masse*.

It is hard to see how young women stand to gain anything by nursing machines and files instead of babies. Most of them make no conscious choice but act under very heavy social pressure from all sides, including home and school. It is part of a general direction in which the world is hastening. In countries where socialism has had a head-start on America, as in New Zealand and Australia, these conditions have prevailed very much longer. Everyone there is as good as everyone else, and is saved by the factory system from the necessity of personal service.

The Automatic Vendor

This is where Freud's symbolism comes in. Our revolt against serving each other is so profound that it unconsciously (neurotically, so to speak) projects itself into every phase of life. It accounts for the extraordinary (and otherwise nonsensical) crop of automatic vending systems and devices. From coast to coast the *preferred* way of purchasing is by sticking money in the slot or pushing around a tray or a little wire basket.

One of the early manifestations of our repugnance to service was the cafeteria, a place of ungracious eating. Then for years the Automat stood out as a kind of curiosity. There, as in some cafeterias, the food was much better than average. But to get it involved a scramble such as in a subway rush. Eating in the Automat means a few hurried moments of gulping down food at a table of very transient strangers, amid a fearful din and in full view of lots of dirty dishes. All this is to avoid only one thing, the personal service of waitresses. One wonders how much money is saved. I personally would be surprised if any economies are effected. There are still a lot of people needed to run the mechanical system, only their jobs are now duller.

There was quite a stretch of time between the Automat and the supermarket, but the same principle carried over. The same

temptations, too. They always put the desserts first in cafeterias, so as to tempt people to eat, not wisely but luxuriously. It must be a very strong-willed housewife who can resist the more expensive and "prepared" foods in the supermarket, where they practically jump into your basket. What happened to all the clerks who formerly personally served and personally knew their customers in the little grocery stores? They must be behind the scenes some place making up the delectable packages. Supermarkets are glorified warehouses. All we have done is to eliminate the end-man, the grocer. Mechanizing things this way, you do not have to depend on *persons*. You do not have to worry about whether or not a clerk is bright or of sound judgment because nothing goes through his brain and he has no judgments to make. I remember how depressed I was when the meat counter disappeared from the local supermarket, and in its place were a lot of little packages of meat, temptingly wrapped and neatly priced. First of all I wondered what had happened to the butchers. They probably work at night now, cutting and wrapping, and caring not a hoot about whether Mrs. Jones has a nice dinner party or Mrs. Smith stretches her narrow income to the nourishment of all her kids. What depressed me especially was that I enjoyed getting meat by just picking it out of a bin. I don't know much about meat, and in this way no one could stare at me for my ignorance. I thought of all the modern young women who were possibly even stupider than I in these matters, and of how I (and probably they) had given in to "prepared this" and "prepared that," and of how I knew that every concession to time and mind savers was a concession to malnourishment and the relinquishment of a skill, or a potential skill, which meant freedom. Then I rationalized that it didn't matter about me because I don't have a family to care for, but if I were a young housewife I would certainly not make these concessions. But I probably would, and they probably do, because in the absence of personal service and neighborliness, we are all alike frantic in our efforts to get all the necessary things done somehow.

Anyway, after the perfection of supermarkets, self-service came in like a tidal wave. Cigarettes, nylons, cold drinks, hot drinks (coffee), contraceptives (in England), popcorn, handkerchiefs, stamps, are all available through slot machines. In California, gas stations are run on the self-service basis, which seems like a far cry from the all-service stations where young men fell all over the car to check your oil and wipe your windshield. But it really isn't, since the love in both cases is for money, not you.

Non Serviam

With all this, what are we trying to say (consciously but mostly unconsciously) if it is not: *I will not serve?* That, of course, was the famous last statement of Lucifer. Are we really at the dawn of a beautiful democratic tomorrow, or is the world perhaps a little less simple than that? I should like to suggest that the modern striving for equality is rooted in pride, that it has brought about a complete reversal of the Christian attitudes, and that it promises a slavery more degrading than the world has ever known.

The idea of servitude as a noble thing came into the world with Christianity. Pre-Christian pagans had a lot of good ideas but this was not one of them. They despised slaves as they despised manual labor. Then God "took the form of a servant" and became man to redeem us. He appeared on the earth as a member of the working class, in a subject nation. One of his most significant acts was to wash the feet of his disciples, and to advise us to do likewise to each other. "He that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth."

One of the Pope's titles is "The Servant of the Servants of God." Peter Claver, who came from a very good family, was granted the privilege of vowing himself to be "slave of the slaves forever." The theme runs all through Christianity. Religious orders have been formed a thousand times to *serve*, and in a menial capacity, everyone from lepers to sick poor, from slaves to children. To this Christian attitude we owe the now dying conception of a professional man, a lawyer, doctor, or statesman, as a *public servant*, with tremendous responsibilities, in honor, to the poor and the sick and the helpless.

The Christian Hierarchy

It seems as though Christ intended to show us a sort of double hierarchy in society. The more important a man's position the more he is to be the servant of all. In this way power and position are not only rendered harmless to the little fellow, but sweeten all society by their charity.

A favorite saying today is, "Power corrupts, and absolute power corrupts absolutely." Of course there is some truth in it, but it misses the point. There is only one person who has absolute power and that person is God, Who is absolutely just and incorrupt. Insofar as we are god-like, that is, Christians and saints, we can be trusted with power and position because we will use it as

God did. We will become the servants of all, and the higher we are, the more universal we will feel our responsibility to be.

We think we have to arrange society so as to modify everyone's power, because we are afraid to trust anyone. Perhaps our approach is wrong. If we regained the idea of the dignity of really serving we could again begin to trust people. But the first step is down, not up.

False Equality

In the early days of Christianity slaves and nobles, simple and wise, rich and poor, mingled together in love and service of one another. There existed the true equality of free men in Christ.

Our sort of equality is something else. We are rapidly banishing cultural, educational and "good family" distinctions by our general leveling measures, such as free and compulsory education, the democracy of the subway, radio and the army. It really is a leveling process, a forcing down of all excellencies to a common mediocrity.

Meanwhile there has arisen a much worse, because more mechanical, ladder based strictly on material considerations. The poor Negroes have been drawn into this. Instead of being welcomed into general society as our dear brothers in Christ they are being admitted to all the good shops because "their money is as good as anyone else's." Young people everywhere, out of school and college, and too proud to do work which is dirty or menial, are selling themselves into the slavery of the office or factory assembly line (glamorized, of course, at the moment). The next step will be the tyranny of force (arms and the secret police) instead of money. The camouflage of slave labor will be removed and we shall all be more or less numbers on a chain gang. And it will all be ultimately because we have said, "I will not serve." God has told us that a Christian sort of equality comes as the result of beating our way to the lowest place, and we have not believed Him.

The Christian Revival

It is almost an instinct with Christians to become servants. As their spirituality deepens they are inspired by grace to look around and see whom they can serve. The trouble today is that the instinct is little encouraged by fellow-Catholics who have themselves fallen into mediocrity and the stupifying comfort of a bourgeois existence.

People sometimes say of INTEGRITY that we have nothing *positive* to offer. We do offer positive things, but it is in the nature of the modern situation that positive solutions look unpromising.

ng. We want Christ to come as a worldly success, and take over, and we are scandalized if He offers us the Cross. But it is the Cross that has saved the world, and it does it again in every generation.

So we say to young Catholics who are casting about for something to do with their lives: "Look around and see where you can best serve. But be realistic about it. See the need that is really being neglected. Don't go looking for lepers if the insane are close at hand. Don't teach women who don't know how to pray the best way to apply cosmetics. Teach schools in the neglected areas, not where teachers are highly paid and unionized. Be prepared to fill needs *at a personal sacrifice*." It sounds like vague advice, but anyone who is casting around will admit, if he is honest, that there are two clear-cut directions in which he can move. The first difficulty is not to find a place to dig in, but to make a commitment of the heart.

CAROL JACKSON



THE WISE SERVANT

To work I am not able,

To beg I am ashamed,

To try to turn an easy buck—

For that I should be blamed?

BOOK REVIEWS

The Real Revolution

THE REVIVAL OF PAGANISM

By Gustave Combes

Herder, \$4.50

Back in the late thirties—ten or twelve years ago—when the political theorists and the journalists were struggling to under-

stand the phenomena of fascism and nazism in order to combat them the better, the favored explanation for the rise of the dictators was an economic one. Fascism was said to be a reaction of the middle classes against the threat of communism and socialism. But when more and more middle class victims of the Nazis and the Fascists began to add their testimony to the attempt at explanation the economic theory quickly showed its weaknesses. Psychological explanations had their vogue during the war. Gradually the fact emerged that the political and sociological aspects of totalitarianism were secondary to its essence, which was that of a *mystique*. One clever analyst hit upon the word "metapolitics" to describe the pseudo-religious nature of the movements. More and more the practical historian has come to see the total wars of our time resemble the religious wars of the Reformation more than the limited political wars of the eighteenth and nineteenth centuries. He is also reluctantly recognizing that all the totalitarian movements bear a striking resemblance to one another, that communism and fascism, far from being opposites, are basically the same. In her acute investigation of the personalities of the Fascist war criminals Rebecca West, herself no friend to religion, comes to this understanding of the matter:

"The man who would have been happy in the practice of religion during the ages of faith has in these modern times a need for participation in politics which is strong as the need for food. . . . The man who during the ages of faith would have known ecstasy in bending the knee to a cardinal and saved his pennies in the vain hope that before he died they might pay for a pilgrimage to Rome . . . such men, strayed into our age, find cardinal and pardon-selling friar and saint and God in the political leader, who wears authority and directs a hierarchy, etc. . . ."

Here is a remarkable book by a Frenchman of illustrious name which to my mind does more than any other I know to make out the true nature of the revolution of our time. Gustave Combes tells us that totalitarianism is not only like a religion, it *is* a religion. It is the revival of paganism, the one religion which, as Chesterton said, offers the West a consistent alternative to Christianity.

The book is basically an historical account which relates communism and fascism to their historical forerunners in the Renaissance and the Enlightenment. There is little in the way of new factual material, nothing we didn't in some sense know already. But it is the interpretation of the record, bringing together the history of the modern world under the commanding thesis of the revival of paganism, which is the great merit of this book. The material is heavily weighted toward French history. The atmosphere of the Dreyfus *affaire* hangs about it. The author seems to have a hearty detestation for the whole of the French Republican tradition, and especially for the doctrinaire republicans of the Third Republic, the Freemasons and the League of the Rights of Man, who together reduced the Church in France from its position of national Church to the religion of

minority. There is no word about the abuses of the *ancien régime*, there is a faintly monarchist tinge throughout, and one wonders if the forces of the *Ralliement* have ever so much as touched this pious Catholic. I have taken the trouble to check the author's account of the Masonic attack on the Church with that of a standard non-Catholic historian, Denis Brogan, and I find them in substantial agreement. I find myself wishing that the one of this book had more of the "forgive them for they know not what they do" attitude toward the enemies of the Church, but the record supports the book's clear argument that all the laicizing and secularizing forces in modern France have made for the same end—the united attack upon Christianity under the leadership of atheist communism. Combes argues that the heir of all the efforts of all the laicizers has been the Leviathan state and the materialistic program of economic collectivism. He argues that Hitlerism was a momentary and lesser evil as compared with the Bolshevik attack, which from the standpoint of the Church is a "greater danger than the barbarian invasions." Not only is its strength greater, but its poison permeates all of modern society on all sides of the "iron curtain" in the form of the atheism and secularism of modern philosophy and political creeds. The book is heavily documented and presents an irrefutable account of the implacable hatred which all the national ideologies have shown for the Church and the measures taken to destroy it. It makes very powerful reading for an American Catholic. In this country we have only begun to see the hatred which secularism can muster against Catholicism in such books as Blanchard's now-famous tract and in such personalities as Oxnam. It is difficult for us to think of Masonry as a disciplined and powerful enemy of the Church rather than as a businessman's club like the Kiwanis or the Rotarians, than which nothing could seem more innocuous. But if Combes' analysis of modern paganism is as right as it seems to be, we shall have our time of troubles too. This record of the European experience may serve to prepare the American Catholic for what seems surely to lie ahead.

In all honesty one must add that this book raises the deepest of all questions for the Catholic liberal. We must be aware of the arguments, which the anarchic liberalism which sees all authority as equally deplorable, whether it be that of God and the Church or that of a political despot, will bring against the thesis of this book. It will, I imagine, argue that as Combes overlooks the faults of the Gallican Church of the age of Louis XIV in allying itself with a corrupt monarchy, so he neglects to mention the fascistic aspects of modern Catholic Spain. No nation in the world has ever had the same opportunity which the United States now has of showing that the very root and branch of true liberty is obedience to natural law and the imitation of Christ.

EDWIN HALSEY

Scholarly Work

THEOLOGY OF THE OLD TESTAMENT
By Dr. Paul Heinisch
Translated by the Rev. William Heidt, O.S.B.
Liturgical Press, \$5.00

"A mother is the Church, and her breasts the two Testaments," says Saint Augustine, but there are

few today who drink of the Gospels and fewer still who nurse at the Law and the Prophets. Because the Scriptures are not easy reading, par-

ticularly for the age of *Quick*; because they speak only to the chastened mind, the receptive heart; because it takes quiet and patience and time to listen to eternity, so many shun its voice. Thanks to God, however, there is a growing number who long to read His word and who call for guidance.

The Liturgical Press offers such a guide in Dom William Heidt's translation of Dr. Heinisch's *Theology of the Old Testament*. Its scope can be seen from some of its topics: the names of God; God the One, the Perfect and Changeless, the Holy and All-Powerful; God Who is everywhere, Who knows all things, Who is Love and Mercy; angels and demons; the material world and man, his body and soul, his duties towards God, his fellowman and himself; sacrifices, feasts, prayer, vows and fasting; sin and conversion; suffering and redemption; life after death and resurrection; Jews and Gentiles; the Messiah, His person, mission, suffering and glory. The thoroughness with which these topics are treated, the amount of material assembled in this book of little over three hundred pages are amazing, and the completeness with which all relevant passages of Scripture are brought together is extraordinary. I stand in admiration of the author's scholarship.

Yet I cannot help feeling that condensation and a textbook style damp some of the biblical fire. One has often to re-translate, as it were, in order to sense the immediacy, the urgency, of the Old Testament, to hear the thunders that shook Sinai or the caressing air that whispered around Elias' cave, to feel the sweetness of David's harp and the silent sorrow by the waters of Babylon. No doubt it is an enormous task to make us re-live Israel's advent, so that we are crushed and uplifted by the judgment and comfort of the Prophets and can walk with the bride of the Song of Songs in her passionate search for her Beloved—but this is what we need. Such sentences as: "Because God's relationship to Israel was regarded as a marital one, sin was equivalent to adultery and harlotry" (p. 230), or: "Elevated places are excellent spots for prayer because one gets the feeling of being closer to God" (p. 221), seem cold and not quite just to the realities behind them.

The love of the Old Testament ought to beget love for the Jews, not a natural fondness, of course, but a reflection of that incomprehensible love of God for the people He chose. I fear that Dr. Heinisch sometimes lacks this crucial mark. "The principal motive which incited the Jews to continue propaganda was more the desire to enhance their own influence and reputation than to win souls for God" (p. 292)—this is a sweeping statement for which I know no warrant. Another instance: "The proselytes of the diaspora who were not entangled in Rabbinic narrow-mindedness accepted with an open heart the glad tidings of salvation while genuine Jews on the whole refused the message of the Gospel and persecuted its apostles" (p. 292)—this implies that only the worst type of Pharisee (there were good Pharisees, after all, like Nicodemus) was the genuine Jew, and not the Apostles, the disciples, the holy women, the three thousand who were the first fruits of Pentecost and the many thousands more who were won by the preaching of the Apostles. In his conclusion, the author speaks of Israel's failure to accept Christ as not surprising (but it surprised Saint Paul!) because as a nation it had consistently resisted God's messengers and "had a face harder than stone and

refused to amend." The significance of Israel's frightening failure is completely changed if God's mercy is not mentioned at the same time and if there is no rejoicing in Israel's promised return. I often wonder how a Christian today can speak of Israel's sin and apostasy without striking his own breast, without confessing the innumerable sins and apostasies of Christian nations.

There are other points on which I cannot quite agree with the author, his interpretation of the *Mal'akh-Yahweh*, the Angel of the Lord, for instance. Again, the typological understanding of the Old Testament, dear to the Fathers and yet so timely, revived by Karl Thieme in Switzerland and Jean Daniélou, S.J., in France, among others, does not find much favor with Father Heinisch. Neither does he show, as Romano Guardini has done, the spiritual significance of the saints of Israel, that they live on in us through Christ. For such is His power that for the Church and her children, the Old Testament is more than the record of the past, of dead events; it is absorbed into their life.

Yet aside from these limitations, the *Theology of the Old Testament*, a competent work, should be most helpful in biblical studies and will aid those who read it not instead of but together with the Bible.

JOHN M. OESTERREICHER

Spiritual Reading

SELECTED WRITINGS OF SAINT TERESA OF AVILA

By William Doheny, C.S.C.

Bruce, \$5.00

AN ANTHOLOGY OF MYSTICISM

Edited by Paul de Jaeger, S.J.

Newman, \$2.75

These are both anthologies of classical spiritual writings. Father Doheny's book, which has very attractive format and type, has short excerpts from Saint Teresa's writings, arranged by subject matter, using the Peer's translation.

They will make you very impatient to get at the full text, as these bits are just teasers, and seem to stop just as you are getting really interested. Still, many people will probably have to go to Saint Teresa through this route as this book has the immediate appeal which the three-volume original lacks.

The excerpts in the mysticism anthology are more self-contained and very well chosen. The editor is a wonderful spiritual writer in his own right. He takes his selections from twenty-one of the great mystical writers, including Saint Teresa, Saint John of the Cross, Louis Lallemant, Saint Catherine of Siena, de Caussade, Surin, Saint Francis de Sales and Saint Angela of Foligno. This book is not for the casual Catholic, but is suited for anyone seriously striving for holiness.

CAROL JACKSON

Seminaries please note: INTEGRITY has on hand a good supply of Cardinal Suhard's "Priests Among Men." There are special rates for large orders.

Our Writers

No new writers this month. You will remember that *N. A. Krause* is feature editor of the *SUN HERALD*, to which we hope you have by now subscribed. The error in their ad last month was "one of those things that sometimes happen in printing shops, so don't let it suggest carelessness on the new daily's part. They will probably make enough little mistakes themselves when they get going, without having to be burdened with one in advance. *John Hicks* is a Detroit clerk, or rather an accountant, while *Peter Drucker*, whose ideas he examines, is a highly esteemed economic analyst. If only all Catholics would realize what an intellectual advantage they have in the faith. *Ernst Florian Winter* is the son of an Austrian political thinker who edited several scholarly magazines. We hope the *INTEGRITY* progeny will grow up to have as "whole" a view of life and to know as many diverse things as he does. *Edwin Halsey* is doing his doctorate at Harvard on the Christian view of history. *Father Oesterreich* is a well-known priest, a Jewish convert. *Peter Michaels* is Carol Jackson, one of our editors. — We *do* have a new contributor: *Dr. Wu*, a Chinese convert, who teaches mystical theology at the University of Hawaii.

Cross Currents, a new quarterly, is beginning this fall; it will translate and reprint outstanding religious articles from European journals; \$3.00 a year; 420 W. 118th Street, New York City 27.

WE SHOULD LIKE TO INTRODUCE TODAY

to *INTEGRITY* readers who are not already familiar with this lively monthly magazine. For four years it has engaged in stirring controversies, presented personality profiles, and carried articles on the lay apostolate. Written for mature young minds. Sports, book and movie reviews. Lots of schools and colleges get bundle orders.

Published monthly, October through June

One Year: \$2.00 — Two Years: \$3.50

.....
TODAY, Dept. I, 638 Deming Place, Chicago 14, Illinois

Enclosed find \$_____ } for a _____ year subscription
Bill me

Name (please print)

Street address

City

Zone

State

special rates for bundle orders sent on request.